

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 17, Vol. XXII.

Saturday, April 28, 1860.

Price One Penny.

PRECEPT AND PRACTICE.

BY ELDER JOSEPH TEASDALE.

How frequently do we listen with delight to the eloquence of men who discourse most sagely and beautifully upon the happiness that is produced by keeping the commandments of God, leading a life of honesty and virtue, so that the days of our probation may be put to good usury; and when we reflect upon the same, we frequently think, and are led to exclaim—What power such a one has to influence the people to take that course which will be for their present peace and future happiness! A great number of books have been written; and, week after week, year after year, men filled with a spirit of philanthropy, having a burning desire to ameliorate the condition of mankind, send through the press and declaim from platform and pulpit words and weighty arguments to convince their fellows of the misery resulting from doing evil, and the peace and happiness emanating through obedience to the commandments of God. Still fraud, murder, drunkenness, whoredom, and debauchery continue to exist to a frightful extent; and frequently it is only the terror of the law that prevents men from going to much greater extremes. We have an example of this in Christian (?) countries where the officers have not the moral courage to enforce the law, and human life is but little respected; and it is a common occurrence for a man to be shot down or

stabbed in broad daylight for a trifling offence; yet, in most cases, those who are guilty of such unrighteousness know they are doing wrong, some even having been preceptors themselves.

No sensible person could think for a moment that precept was unnecessary; but precept without practice is weak and uninspiring. If we wish to inspire men with confidence in precept, it should be supported by practice. The world's preceptors teach them to believe in the Bible as the "word of God," and then tell them the ordinances recorded therein are non-essential, and that salvation is to be obtained by faith alone, abnegating the essentiality of works. Such are sternly rebuked by Jesus Christ, who said, "Let your light so shine before men that they may see your GOOD WORKS, and glorify your Father which is in heaven;" and this is a powerful argument in favour of practice. How is the "light" made manifest? By the "works"—not by precept alone. A few years study by any one of ordinary capacity might enable him to write or speak most correctly. "A little knowledge is a dangerous thing," and sometimes "puffeth up," causing pride, rendering its possessor ridiculous, and a poor prototype in favour of the excellency of knowledge. But such a one has the precept without practice. Those who possess true knowledge recognize it as a

gift from God, generally possess true humility, and willingly impart it to others who desire it, but who have not been so highly favoured.

Practice is powerful in itself. We are naturally attracted by the calm, happy, honest, virtuous bearing of a good man. The power and goodness of this religion are manifested in his kind, loving, firm deportment, the strength with which he resists temptation, the manliness with which he respects his brother's rights and protects the weak, the wisdom of his counsels, the true charity that shines in his judgments and sentiments; and we feel, whilst we admire, his superiority. He is a potent living testimony to the truth of his religion, for he preaches by precept and practice.

Practice is powerful in families. As boys increase in years, they have a craving to be men and to imitate their fathers. Girls have similar feelings towards their mothers; and the example they have set before them by their parents have more or less influence over them during their lives, according to the amount of confidence children repose in their parents. In the Church of Christ the child will wonder at being anointed with oil, and having hands laid upon it for the rebuking of disease; but on receiving a blessing through this medium, the next time it is sick it will ask for the oil with perfect confidence. We have known of children having perfect faith in this ordinance before they could be taught. "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." (James v.

14, 15.) This practice is a testimony to the truth of the doctrine of Christ, when we commence to teach the Gospel to the child by precept. Faith, order, cleanliness, and obedience have their foundation laid by the practice of parents. Precept alone will not beget confidence, but precept and practice will. Israel will become great—will become the head; and we should not consider ourselves cyphers in the kingdom of God. But all men have their mission to fulfil, and their influence is for good or evil; and their practice may influence more or less the destinies of beings yet unborn.

The religion of Jesus Christ is essentially a practical one, and our actions speak louder than the words we utter. Greatness does not consist in knowledge or position alone; but the beings who can successfully govern themselves, and live according to the light and wisdom God has blessed them with, and who set a good example by precept and practice, are on the road to greatness, for the truly good are the truly great. It is within the grasp of all classes, if they will live for it; for true nobility, or native worth, like water, will find its level; and the Lord God judges men, not according to the outward appearance: he "seeth not as man seeth," but "looketh on the heart," and also knows the motive from whence spring all our actions.

Thus may the rich and poor take up the cross of Christ, and both will find their peculiar difficulties—both have to "deny themselves." There is no royal road to salvation: both have to tread the strait and narrow way, and will have to prove their love to "the kingdom of God and his righteousness" by precept and by practice.

THE ABORIGINES OF AMERICA.

BY ELDER HENRY W. BIRNEY.

When Christopher Columbus discovered the land of America in the year 1492, he found it thickly inhabited by a remarkable race of people. Their complexion was of a rusty copper colour; their faces were fantastically painted with glaring colours; their hair, black and long, floated upon their shoulders; their heads

were decked with gaudy feathers; and in their noses were plates of gold.

Such were the red American Indians. Who they are, and how and when they emigrated to America, historians are unable to determine. But here, nevertheless, is a vast country numerously inhabited by a wild, uncultivated race of the

human family, bearing evident marks of a stock enlightened and a powerful people, but whose origin and history has been for many centuries entirely unknown. Then who are those red strangers of the West? They are a branch of the house of Israel. They are the blood descendants of Joseph, who was banished into Egypt.

This principle is beautifully illustrated in the prophecies.

The continent of America was a blessing conferred upon Joseph and his posterity for a perpetual inheritance; for, while the patriarch Jacob resided in the land of Egypt, he blessed Joseph's two sons, Ephraim and Manasseh, and predicted that they should become a great people, and that they should "grow into a multitude of nations in the midst of the earth." (Gen. xliii.)

Prior to Jacob's decease, he called together his twelve sons, and predicted over their heads what would befall them in the latter days. In blessing Joseph, he said—

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the shepherd, the stone of Israel,)—even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father (Jacob) have prevailed above the blessings of my progenitors (Abraham and Isaac) unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren." (Gen. xlix. 22—26.)

This passage is fraught with beauty and principle. It should be remembered that the blessings which Jehovah confirmed upon Jacob's "progenitors," Abraham and Isaac, and their numerous seed, was the land of Canaan for an everlasting inheritance. But Jacob's blessings prevailed above theirs. He possessed another blessing—a choice inheritance—a land abounding with the precious blessings of the heavens and the earth—a land distinguished for its great wealth, and noted for its everlasting

hills." This excellent blessing Jacob sealed "on the head of Joseph and his great family or posterity. In order to obtain possession of this promise, the "branches" of the "fruitful bough," or descendants of Joseph, were to "run over the wall," stretching far beyond the boundaries of the East—literally passing over the ocean that divides the two hemispheres.

The various Prophets contemplated this important subject with intense interest and admiration. The Prophet Isaiah attests this splendid passage:—

"They wandered through the wilderness: their branches are stretched out; they are gone over the sea." (Chap. xvi. 8.)

He gives a graphical description of the form and location of the land of Joseph—the continent of America. Standing in Asia, he exclaims thus:—

"Woe (Ho) to the land shadowing with wings, which is beyond the rivers of Ethiopia." (Chap. xlviii. 1.)

Zephaniah's expressions on the subject are very similar to Isaiah's. He speaks thus:—

"From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." (Chap. ii. 10.)

The Prophet Hosea is equally forcible on the subject. He expressly mentions Ephraim's children as inhabiting the land of the West, and says:—

"I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man, the Holy One in the midst of thee; and I will not enter into the city. They shall walk after the Lord: he shall roar like a lion. When he shall roar, then the children (of Ephraim) shall tremble FROM THE WEST." (Chap. xi. 9, 10.)

A branch of the house of Joseph was taken and planted in America in the reign of Zedekiah, king of Judah. A Prophet named Lehi, and his family, left Jerusalem, by the commandment of God, and emigrated to the land of America, about six hundred years before Christ. On this land they greatly multiplied and prospered. They were not without a knowledge of God, neither were they without the holy Priesthood. They had among them a sacred oracle, containing the law of the Lord which they had

brought from Jerusalem. They were favoured with ecstatic dreams and heavenly visions, through which they were exceedingly enlightened on the coming of the Messiah and the opening of the Christian dispensation—the dispensation of the Gospel and power of God. Finally, the Son of God appeared and commenced his glorious work among the Jews. He organised his Church, founded upon Apostles, Prophets, and Evangelists, with gifts and powers of the Holy Spirit. And after this, (which was after his resurrection,) he manifested himself to the people in South America, where he unfolded the principles of the Gospel, called twelve Apostles, and organised a Church after the order and character of the one in the East; for Jesus himself expressly declared—

“OTHER SHEEP I have, which are not of this (Jewish) fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” (John x. 16.)

Here Jesus directly refers to Joseph’s seed in the West, who would literally hear his own voice.

The Saviour’s great command was to “preach the Gospel” to “all the world,” to “every creature;” and therefore the descendants of Joseph in America could not be excepted.

Christianity continued on the American continent till about the fourth century, by which time the Church had almost wasted away and become extinct through wars and apostasy. And, in order to preserve a history of the people, and like-

wise the revelations and dealings of God among them, the Prophet Moroni, the last Prophet living there, deposited records (which were skilfully engraved on fine plates of gold) in the hill Cumorah, in South America. These records, in the form of the Book of Mormon, were revealed by an angel unto the Prophet Joseph Smith in the year 1827. This sacred volume contains a clear account of the aborigines of America. It explains why the Almighty “caused a skin of blackness” to come upon the people of that land—namely, because of the wickedness of one named Laman, from whom the North American Indians have descended, called Lamanites.

The two sacred oracles, the Book of Mormon and the Bible, are the two sticks mentioned by the Prophet Ezekiel, in chapter xxxvii., verses 16, 17:—

“Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, FOR JOSEPH, the stick of EPHRAIM, and for all the house of Israel, his companions: and join them one to another into one stick; and they shall become one in thine hand.”

In this great day of restitution God will also restore the original complexion of the Lamanites. They shall become a “white and enlightened people.” Then Ephraim will no more “envy Judah, and Judah envy Ephraim;” for they will be one, even as their records are one; and the God of Abraham, Isaac, and Jacob will reign over them for ever.

THE VISITOR.

VISIT TO A BACKSLIDER.

It was Monday evening; and previous to attending a meeting, I sallied forth for a walk.

The blustering winds and pitiless storms of rain, hail, and snow, which characterized a long fierce winter, had given way before the approaching footfalls of a tardy spring; and the calm stillness of the declining day gave the mind leisure to drink in copious draughts from the fountains of loveliness around of Nature’s own providing, while the heart was stirred to praise the kind Being whose hand is over

all things for good. An up-swelling of pure deep love from the innermost recesses of the soul towards all who love or seek after truth moved my thoughts to action, that they might be brought to enjoy and appreciate the smiles of Heaven, and live under the influences of the Spirit of holiness. In this mood of mind I strolled on till I reached the dwelling of one who once loved to call himself a Saint, and whose presence I had noticed at meeting on the previous evening.

Determined to call, I knocked at the

door, which was immediately opened, and a hearty greeting apprised me that my visit was a welcome one.

"Brother V.," said he, (he still uses the old endearing terms of brother and sister,) "I am indeed heartily glad to see you. Take a seat and make yourself at home."

I needed no second invitation; so, denuding myself of my hat, I drew a chair up close by his own and sat down. Two or three minor matters were the subjects of conversation for a short time; but at last I turned fully round to him and bluntly inquired, "Will you answer me one question?"

"I will, if I can," was the reply.

"Well, then," said I, "why do you remain out of the Church? Don't you believe 'Mormonism' to be true?"

"Yes, I know it to be the truth of heaven," he replied.

"Do you feel as happy now as when you were enjoying the communion of the Saints and living under the influence of the Holy Spirit?"

"No," he returned: "they who have once enjoyed the true happiness obtained by obedience to the Gospel never can feel the same in the world as they did even before entering the Church."

His reply was just as I expected, his case being far from an isolated one. Still a determination to give his faith a practical consummation, if possible, urged me on.

"Well, then," I continued, "why do you not renew your covenant, take up the line of your duties, and live the religion you believe to be true?"

"Well," he replied, "I can hardly tell you. Sometimes I think of it when I go to a meeting like that of last night; but when I see the Saints coldly passing me, and scarcely speaking to me, and then begin to think of the time when I was severed from the Church, and the reason why, a feeling of carelessness takes possession of me; and, I will say to you in confidence, sometimes a bitter feeling succeeds to that, and I cannot humble myself sufficiently to seek for re-baptism."

"Well," said I, "your confidence and candour inspire me with hope for the future regarding you, and prompt me to offer a few remarks which I think your good natural sense and honesty of purpose will see the justice of. In the first place, you feel that you have been more

hardly dealt with than some others, in your excommunication, your fault being neglect of duty. But the light to view such matters in is not to compare ourselves with others, but to weigh ourselves in the balance of justice, and calmly consider in a spirit of humility if we have fully honoured the laws of the Gospel and kept sacred the holy covenant made at the time of baptism—if we have pursued a course to keep alive our first love, and clung close to our heavenly Father in the hour of prosperity, following carefully the admonitions of the eternal Priesthood, and cultivating continually an increased communion with the Holy Spirit, since we entered the Church. Inattention to public duties is preceded by a carelessness in the performance of private duties. Prayer is gradually neglected, many little faults are permitted to grow and increase unchecked, the good Spirit becomes grieved, the warmth and fervour of the first love languishes away, and Satan, taking advantage of this careless condition, inspires a contempt for the counsels of the Priesthood, or, if not absolute contempt, still a feeling of easiness and carelessness, which justly rouses the anger of our God and demands a speedy repentance. The natural consequence is, with many, that when called upon to be up to their duties, instead of seeking humbly to regain the position and blessings slipping from their grasp, they brood over the supposed leniency extended to others, and feel themselves aggrieved. This is another wile of the Arch-enemy who is trying to compass their destruction."

"I can perceive the truth of what you say," was his remark; "but it is hard sometimes to overcome the natural man."

"There is a passage of Scripture which says, 'The natural man is enmity against God,' I replied; "but of that I am not going to say much just now. Another passage exactly meets the first part of the case I have put, where Christ finds fault with the Ephesians for having lost their first love, and commands them to 'repent and do the first works,' else he would 'spue them out of his mouth' for being 'neither hot nor cold.' Again: The Saints, as a body, (and with exceptional individuals we have nothing to do now,) cling to and love those who are striving to roll on the purposes of Heaven with all the powers they possess; and when we have the pri-

ways, and opportunities are ascribed us of doing so, and we fail to use that privilege and those opportunities; we have no right to feel grieved should the same genial warmth not be lavished upon us that otherwise would be, if our time and talents were devoted to the interests of the kingdom of God. But to meet your case fairly, it stands thus: You believe that a full salvation can be obtained alone in this Church, through obeying a celestial law; therefore, while you remain outside the Church you are robbing yourself of the blessings of heaven, trifling with the power and claims of the Priesthood, and unwisely perilling your own salvation. Pardon me for being plain; but the love I have for you impels me so to speak."

He had listened earnestly while I was speaking, and, raising his eyes, said mournfully—

"I have often thought over most of what you have said; but 'when I would do good, evil is present with me,' and I put it off to some other time."

"Procrastination," said I, "is one of the greatest barriers to a man's salvation

that can operate within him to his hurt. Listen! Go earnestly, humbly, and immediately to your silent closet; bow in faith and penitence before the throne of grace; crave deeply and strongly for the assistance of the Holy Spirit; wrestle with the Lord in humility for power and fixedness of resolution; and do not cease your efforts till Satan yields and flies; then go forth with a brave, trusting heart, bending once more to the decrees of Heaven and the light within; and soon again you will rejoice in the truth which makes us free; and will cease to be tormented by the painful saying which must now afflict you—'He that knoweth the Father's will, and doeth it not, shall be beaten with many stripes.'"

The fire of determination seemed kindled in his eye as he said—

"Brother V., I thank you from my heart, and ere long will show you how deep an impression your words have made."

I bade them good evening, invoking a blessing to rest upon them, and went on my way.

Soon afterwards he was baptized.

HISTORY OF JOSEPH SMITH.

(Continued from page 248.)

[October, 1843.]

Saturday, 14th. In the morning, at home, having a long conversation with a physiologist and mesmeriser. I asked them to prove that the mind of man was seated in one part of the brain more than another.

Sat in City Council till one, p.m., which passed "An Ordinance concerning the Inspection of Flour," and appointed William E. Horner Inspector of Flour for the city of Nauvoo.

Sunday, 15th. Cool, calm, and cloudy. At eleven, a.m., I preached at the Stand east of the Temple. The following synopsis was reported by Dr. Willard Richards:—

"It is one of the first principles of my life, and one that I have cultivated from my childhood, having been taught it by my father, to allow every one the liberty of conscience. I am the greatest advocate of the Constitution of the United States there

is on the earth. In my feelings I am always ready to die for the protection of the weak and oppressed in their just rights. The only fault I find with the Constitution is, it is not broad enough to cover the whole ground.

Although it provides that all men shall enjoy religious freedom, yet it does not provide the manner by which that freedom can be preserved, nor for the punishment of Government officers who refuse to protect the people in their religious rights, or punish those mobs, states, or communities who interfere with the rights of the people on account of their religion. Its sentiments are good, but it provides no means of enforcing them. It has but this one fault. Under its provision, a man or a people who are able to protect themselves can get along well enough; but those who have the misfortune to be weak or unpopular are left to the merciless rage of popular fury.

The Constitution should contain a provision that every officer of the Government who should neglect or refuse to extend the protection guaranteed in the Constitu-

ties should be subject to capital punishment; and then the President of the United States would not say, 'Your cause is just, but I can do nothing for you,' a Governor issue exterminating orders, or judges say, 'The men ought to have the protection of law, but it won't please the mob; the men must die, anyhow, to satisfy the clamour of the rabble; they must be hung, or Missouri be damned to all eternity.' Executive writs could be issued when they ought to be, and not be made instruments of cruelty to oppress the innocent, and persecute men whose religion is unpopular.

I cannot believe in any of the creeds of the different denominations, because they all have some things in them I cannot subscribe to, though all of them have some truth. I want to come up into the presence of God, and learn all things; but the creeds set up stakes, and say, 'Hitherto shalt thou come, and no further;' which I cannot subscribe to.

I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors. As it read, Gen. vi. 6, 'It repented the Lord, that he had made man on the earth;' also, Num. xxiii. 19, 'God is not a man, that he should lie; neither the son of man, that he should repent; which I do not believe. But it ought to read, 'It repented Noah, that God made man.' This I believe, and then the other quotation stands fair. If any man will prove to me, by one passage of Holy Writ, one item I believe to be false, I will renounce and disclaim it as far as I have promulged it.

The first principles of the Gospel, as I believe, are, FAITH, REPENTANCE, BAPTISM for the remission of sins, with the promise of the HOLY GHOST.

Look at Heb. vi. 1 for contradictions—"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. If a man leaves the principles of the doctrine of Christ, how can he be saved in the principles? This a contradiction. I don't believe it. I will render it as it should be—"Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

It is one thing to see the kingdom of God, and another thing to enter into it. We must have a change of heart to see the kingdom of God, and subscribe the articles of adoption to enter therein.

No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator.

I prophesy, in the name of the Lord God of Israel, anguish and wrath and tribulation and the withdrawing of the Spirit of God from the earth await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and, if he were here to-day, and should preach the same doctrine he did then, they would put him to death. I defy all the world to destroy the work of God; and I prophesy they never will have power to kill me till my work is accomplished, and I am ready to die.

I will now speak a little on the economy of this city. I think there are too many merchants among you. I would like to see more wool and raw materials instead of manufactured goods, and the money be brought here to pay the poor for manufacturing goods. Set our women to work, and stop their spinning street yarns and talking about spiritual wives.

Instead of going abroad to buy goods, lay your money out in the country, and buy grain, cattle, flax, wool, and work it up yourselves.

I proclaim, in the name of the Lord God Almighty, that I will fellowship nothing in the Church but virtue, integrity, and uprightness.

We cannot build up a city on merchandise. I would not run after the merchants. I would sow a little flax, if I had but a garden spot, and make clothing of it.

The temporal economy of this people should be to establish and encourage manufactures, and not to take usury for their money. I do not want to bind the poor here to starve. Go out into the country and into the neighbouring cities, and get food, and gird up your loins, and be sober. When you get food, return, if you have a mind to.

Some say it is better to give to the poor than build the Temple. The building of the Temple has sustained the poor who were driven from Missouri, and kept them from starving; and it has been the best means for this object which could be devised.

Oh, all ye rich men of the Latter-day Saints from abroad, I would invite you to bring up some of your money—your gold, your silver, and your precious things, and give to the Temple. We want iron, steel, spades, and quarrying and mechanical tools.

It would be a good plan to get up a forge to manufacture iron, and bring in raw materials of every variety, and erect manufacturing establishments of all kinds, and surround the rapids with mills and machinery.

I never stole the value of a pin's head, or a picayune in my life; and when you are hungry, don't steal. Come to me, and I will feed you.

The secret of masonry is to keep a secret. It is good economy to entertain strangers—to entertain sectarians. Come up to Nauvoo, ye sectarian priests of the everlasting Gospel, as they call it, and you shall have my pulpit all day.

Woe to ye rich men, who refuse to give to the poor, and then come and ask me for bread. Away with all your meanness, and be liberal. We need purging, purifying, and cleansing. You that have little faith in your Elders when you are sick, get some little simple remedy in the first stages. If

you send for a doctor at all, send in the first stages.

All ye doctors who are fools, not well read, and do not understand the human constitution, stop your practice. And all ye lawyers who have no business, only as you hatch it up, would to God you would go to work or run away!"

Monday, 16th. At home nearly all day, attending to family concerns.

Went to Municipal Court, and adjourned hearing of the case to the 17th.

Tuesday, 17th. Went to Municipal Court. The prosecutor not appearing, Court ordered that the prisoner be discharged.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 28, 1860.

THE WORK OF THE DAY.—In former Editorials the prospects of future seasons of ingathering to the Church have been considered. We have endeavoured to establish that fact firmly in the faith of the Saints, and to lift up prominently to the eyes of all concerned as their proper work what we firmly believe to be the purposes of the Lord, so that the season may not pass away unimproved, or an untimely work be persisted in, and that which should have been done be left undone; for when this is the case, the Saints are not co-labourers with their Lord, nor are their labours acceptable, unless devoted to the performance of that work which he requires them to do at the given time, and their energies and resources brought to bear for the accomplishment of those purposes which the Divine Master has in hand to perform at that given time. The Elders should proclaim and the Saints generally know, not what was the work of last year or of yesterday, but what is the work of this year or of this day. In fact, if this is not the case, instead of being co-labourers with their Lord, they are very sure to be standing in his way, or labouring or moving or pulling in opposition to his will and purposes. Last year it may have been right to go in a certain way and to do a certain work; but this year, if the Lord requires his co-labourers to go in some other way and to do some other work, they must do so; and if they do not thus, they will be wrong. It is very possible for them to be doing altogether what they ought not to do, and neglecting what they ought to do, by persisting in going back to yesterday and wanting to continue in the work which they were then required to perform. By doing thus, their cases will be similar to those who in their prayers repeatedly tell the Lord, not that they have done nothing, but that they have done the things which they ought not to have done, and left undone the things which they ought to have done. In such cases well might it be added that there would be no spiritual health in them, and of a certainty be affirmed that the Lord accounts not such as good and faithful servants. Neither, indeed, would it alter the matter by their proving that last year they had the assistance of the Spirit and the approbation of their Master in the performance of last

year's work, and the blessings of heaven as their reward; for all this may be true, and yet, if they are not ready to perform the duties of the present, and if, like those who make dead Prophets supply the place of living Prophets, they make the past and its work stand in the way of the future and its work, they will be unprofitable servants.

It is eminently desirable, then, that the Saints and the Priesthood, and especially the presiding Priesthood of the Mission, should understand the proper work of the present, move where the Divine Master wills that they should move, and do the work which he now wants them to perform. The Lord himself chooses the work of every day and every season; and he will do it, and it will answer to his purposes and to the wants of the times, and tend to the prosperity of the Church, the salvation of the elect, and the salvation of those who shall be subjects of his grace, and ultimately to the healing of the nations. In the mysterious course of his providence, he will bring each day's work round, and will indicate, by his Spirit and the signs and wants of the times, the work to be done and the duties to be performed. If the Elders listen to the whisperings of that Spirit, and follow where the finger of God directs, and if the Saints and those who are called to be co-labourers with him will take hold of that which he from time to time brings round to them to perform, his purposes will roll into the hands of those whom they concern in due order, and the faithful will always understand and vigorously enter into their work of to-day, and perform such, and be ready to receive the Spirit, and enter into the duties which the Master would have them now receive and perform.

Now, it seems that the Spirit has been more or less indicating to the Elders for the last two years that there would again come a time of missionary operations and seasons of increase to the Church, and also that this would form, with the gathering of the Saints, the work of that day which has now evidently dawned upon us. From time to time, indeed, upon every suitable occasion, we have in our Editorials of the last two years brought this matter before the Saints, and endeavoured to establish an understanding and a strong faith throughout the Mission in the fact that one of the great branches of the future work for the Saints to perform in these lands, and the work near at hand, is that of missionary operations and an increase to the Church. We knew how necessary it is that faith should be first established upon this matter, and thus the minds of all be gradually prepared for this work, when the Lord shall bring it round to them in the course of his providence. Without this faith it is evident that the work would not be taken hold of or done effectually. Faith is the first moving principle in all matters. "Without faith it is impossible to please God" in any way, and without faith success cannot be reached, nor salvation or good or the spirit of the Gospel be received or given to any one.

To establish faith in the work before us to be done is most essential to its being done, and necessary before the Saints could effectively take hold and perform that work. And here we may observe that we could have shouted for joy when our brethren came from Zion full of the spirit of salvation and good tidings to those already numbered with the Saints and those who shall be numbered with them hereafter. They came, as it were, as forerunners of a Gospel day, and preparers of the way for a great missionary movement throughout these lands that shall result in the salvation of thousands; and they came full of the spirit of the work to be done—the work for which we had fervently prayed to be brought about in the due time of the Lord.

It is to be hoped that by this time there is, throughout the Mission, a general and increasing faith that a time has come in the course of God's providence and purposes

for an ingathering of souls to the Church. It is also to be hoped that missionary operations and the preaching of the Gospel of salvation are beginning to be generally accepted by the Elders and Saints as the proper work of the present day. If this is the case, and missionary operations are laid down in the understanding and faith of those who are to be engaged therein, then another step should be taken. The action of the entire mission should be directed to that work, and the efforts of the whole administrative body especially and the efforts of the Saints generally should be concentrated for the increase of the Church throughout these lands.

There is much to be done, and the work of the present day is only just commencing, and a few preparatory steps are being taken. No more than this can as yet be done, but the way will gradually open, and things will roll round in their due course. We are well aware that we cannot leap on to the operations and success and duties of succeeding years, but must be content to fulfil the duties of the present, and move on step by step towards the future, and endeavour to open the morning dawn of this new day. All should now be up and preparing. The children of the kingdom should be arising and inhaling, as it were, the pure morning air of a Gospel day, and clothing themselves in the garments of salvation, that they may be all prepared to sow the Gospel seed, and in faith lay hold of the honest, and commence this day's labour, which shall yet be seen crowned with a harvest. It should also be understood that salvation must be preached to the lost sheep, or the sheep that have strayed from the fold of the Church. We do not design to dwell upon this part of the subject of ingathering to the Church. Doubtless, it will come in its due time and in its proper course; but, as before intimated, there is much to be done and much to be grappled with; and we can only make the beginning and take a few preparatory steps. It may here be said, however, that the Gospel of salvation must be preached to those who resemble the prodigal son, as well as to those who have not yet been numbered with the sons and daughters of God. To the prodigals must first be preached repentance and remission of sins, and afterwards repentance and remission of sins will extend to new believers in the Latter-day Gospel.

CAPE OF GOOD HOPE MISSION.—We learn from our correspondent at Port Elizabeth that the condition of the Church there is becoming more healthy, and its affairs looking generally more satisfactory than of late. The dead members are being cut from the branches and cast away, while new members are being added by baptism. This is giving new life, and more are expected to be baptized. The Saints of that Mission are very desirous for missionaries to be again sent to that country, either from Zion or England; and our correspondent believes that good would be the result. A Conference meeting at Port Elizabeth has recently been held, when the usual business was transacted and necessary steps were taken for the local prosperity of the work. About 70 or 80 of the Saints are expecting to emigrate this season from the Cape of Good Hope Mission to Utah.

"WHAT WILL THEY SAY?"

(From the "Mountaineer.")

Never mind: don't stop to ask, young man, nor even to think of it, unless you wish to lose all self-respect, to have every generous emotion of your soul crushed and smothered, your moral growth stunted, your courage turned to cowardice, your eye to lose its brilliancy, your form its erect and manly bearing, and to be

reduced to that worst of all bondage, the slavery of the soul. If you want this—if you want every noble impulse of your spirit checked—if you want to learn to despise yourself and be despised by everybody else, and to live a life of uncertainty, perplexity, and vacillation, then, at every step you take in life, before every word you utter, ask, "What will they say?"

But if you prefer freedom to slavery, honour to shame, truth to error, and nobility to degradation, crush the thought as you would a viper beneath your foot. Spurn it from you. Stand forth erect in the image of your Maker, and claim and maintain the God-given nobility of your nature. Let your first thought be, not "What will they say?" but "*Is it right?*" Be first satisfied of this, and then move fearlessly forward to the accomplishment of your purposes, though your pathway should bristle with difficulties and dangers—though you should have to run the gauntlet of reproach, scorn, persecution, and poverty. You will make enemies? What if you do? You won't be the first man who has had enemies. No man who is worth a straw is without them. God has enemies; and if He were to do as some men do—try to please the Devil as

well as everybody else—like them, He would soon have no friends. Great men with little souls may exercise their power to oppress you, to throw obstacles in your way, and to discourage you; but you will not want friends, if you persevere. Integrity and independence of soul are always respected, and sooner or later appreciated and rewarded. The cringing sycophant may be used, but he is always despised.

You may err in judgment and do wrong? Well, you can console yourself with the thought that greater and wiser men than you have done the same, and still the world rolls on as though nothing had happened. Don't be afraid you are going to introduce confusion into the universe, if you should happen to make a mistake. Your influence would not reach beyond the bounds of our own system at any rate. But if you never mean to try to do right, for fear of doing wrong, you had better go and drown yourself at once, for the world has no use for you.

He is not the greatest man who has the fewest faults, but he who, when convinced of his errors, is most ready to forsake them.

SIRIUS.

SPEECH OF THE KING OF SARDINIA.

The following important speech was delivered by the King of Sardinia to the Italian Parliament on the opening of the Sardinian Chambers. As the movements of the world must necessarily concern the great latter-day work of God, and the breaking up and re-making of institutions and powers on the European continent bear upon the preaching of the Gospel to all nations, we think such matter as this important speech not out of place in the *Star*:—

"Signori Senatori, Signori Deputati,—The last time I opened Parliament, amidst the troubles of Italy and the dangers of the state, faith in Divine justice encouraged me to augur well of our destiny. In a very short time an invasion was repulsed. Lombardy was freed by glorious deeds of heroism, and Central Italy became free by the marvellous virtue of its inhabitants; and thus to-day the representatives of the rights and the hopes of the nation are assembled around me. For such a benefit we are indebted to a magnanimous ally, to the valour of his and our soldiers, to the assistance of the volunteers, and to the persevering concord of the people. We ascribe the merit of it to God; as without asper-

human aid such memorable enterprises cannot be accomplished. The gratitude of the present and future generations is due to France for the welfare of Italy, and for the consolidation of the union of the two nations, who have some community in origin, principle, and destiny. It was necessary to make some sacrifice, and I have made that which was dearest to my heart. Reserving the vote of the people and the approbation of Parliament, and reserving also in regard to Switzerland the guarantees of her international right, I have concluded a treaty for the rennon of Savoy and the surrounding territory of Nice with France. We have still many difficulties to overcome; but, assisted by public opinion and the love of

my people, I shall never permit any one to offend or forget any right or liberty. Firm, like my ancestors, in the Catholic religion, and in the respect due to the supreme chief of that religion, I shall, (if the ecclesiastical authority make use of spiritual arms for temporal interests,) in safe conscience and in the tradition of my worthy ancestors, find strength to maintain entire the civil liberty and authority for which I am only indebted to God and my people. The provinces of Emilia have been arranged as in former times; but with Tuscany, who has her own laws and her own rules, a special temporal provision was necessary. The short time since and the rapidity of the event have impeded the preparation of laws which are necessary to assist and strengthen the new estate. For the first period of legislation, you will only have to discuss the most urgent measures; and my ministers will prepare with due deliberation the projects upon which you will have to deliberate for the second period. Based on the statute of the country, the political, military, and financial

unity, and the uniformity of the civil and penal laws, the progressive administrative liberty of the provinces and the communes will renew in the Italian people that splendid and vigorous existence which, at the time of another form of civilization and of other territorial arrangements of Europe, was the fruit of the municipal autonomy, which is to-day opposed to the constitution of strong states and to the genius of the nation.

Signori Senatori, Signori Deputati,—In entering upon a new order of things, and without regarding the old political parties in any other way than remembering the services rendered to the common cause, we call for a noble co-operation and the expression of every sincere opinion, in order to attain our principal object—the welfare of the people and the greatness of the country, which is no more the Italy of the Romans, nor that of the middle ages,—which must no more be left a field open for foreign ambition, but which must, on the contrary, be the Italy of the Italians.”

PAPAL FORM OF EXCOMMUNICATION.

The following has been published as the real orthodox form of the papal excommunication, though it was not used by the Pope in the late notorious act of excommunication:—

“In the name of Almighty God, the Father, the Son, and the Holy Ghost, of the Holy Canons, of the Blessed Virgin Mary, Mother of God, and of all the celestial virtues, of the angels, archangels, thrones, dominions, powers, of cherubim and seraphim, of the holy patriarchs and prophets, of all the apostles and evangelists, of the holy innocents, who alone were found worthy to sing the new canticle in presence of the Eternal, of the holy martyrs and blessed confessors, of all holy virgins, and all the saints chosen by God.

“We excommunicate and anathematise this robber and malefactor, and sequester him from the paths of the Holy Church of God, in order that, condemned to everlasting torments, he should be engulfed with Korah, Dathan, and Abram, and with those who dare to tell the God of might, ‘Withdraw thyself from us, for we will not know thy way.’ And in the same manner that fire is quenched by water, thus be his soul quenched throughout the eternity of time, unless he amends and comes to repentance.

“Be he accursed by God the Father, Creator of mankind! Be he accursed by

God the Son, who has suffered for mankind! Be he accursed by the Holy Ghost, which has descended upon him by baptism! May the holy cross upon which Christ triumphantly ascended for our salvation accuse him! May the Holy Mother of God, Mary, ever virgin, accuse him! May St. Michael, the guardian and protector of sacred souls, accuse him; and may he also be accursed by all the angels, archangels, princes, and powers, and all the heavenly host.

“May the numerous patriarchs and prophets accuse him; may he also be accursed by St. John Precursor, who poured the water of baptism over Christ. May he be accursed by St. Peter, St. Paul, St. Andrew, and all the apostles and other disciples of Christ, and by the four Evangelists, whose word has converted the world.

“Be he accursed by the marvellous troop of martyrs and confessors, who have been acceptable by their good works; be he accursed by the chorus of the sacred virgins, who have despised the goods of this world for the sake of Christ. Be he accursed by all the saints who have been acceptable in the eyes of God, from the beginning of the world to the end of centuries. May he be

accursed by heaven and earth, and everything holy that dwells therein!

"Be he accursed wherever he may be, whether in his house or in his field, on the high road or the by-path, in the forest, in the water, or in church.

"Be he accursed in his life and in his death, eating or drinking, sating his hunger or slaking his thirst, fasting, sleeping, watching, standing, working, or riding, *minando, cucando, flebolomando*.

"Be he accursed in every part of his

body, both inside and outside, in his hair, and in his brain. . . . May not one single part of his body be sound, from the apex of his head to the sole of his feet.

"May Christ, Son of the living God, curse him with all the might of his majesty; may heaven rise up against him, with all the virtues that dwell therein; and may he be doomed to eternal damnation, unless he amend and repent. Amen. Let this be done, let this be done. Amen!"

A GREAT CAVE.

(From the "Mountaineer.")

About midway between the Wahsatch and Sierra Nevada mountains, and surrounded by dreary alkaline deserts, is situated a vast cave, the existence of which was unknown to any, except the Indians, until the spring of 1858. Its entrance was pointed out by the Indians, but none of them were bold enough to enter it until it had been repeatedly visited by members of our company, when one of the guides, a chief, mustered sufficient courage to explore its mysterious recesses. The entrance of the cave is about three feet high, by eight or ten broad; but after advancing a few steps, the passage becomes much higher, with a gradual descent of about six or eight degrees for about a hundred yards. The cavern gradually becomes larger as the explorer advances, and there are many passages leading from the sides, which renders extreme caution necessary to avoid getting lost. Sometimes the passage is wide and so lofty that the light of our six candles was insufficient to reveal the top of the cave; sometimes so low and narrow that the explorer is obliged to almost crawl. About half-a-mile from the mouth of the cave we found a small spring of water, cool and clear as crystal, from which we refreshed ourselves, and proceeded onward. The room containing the spring is about 150 yards across, as estimated by some of the company, and about four to five feet high; the bottom composed of wet clay, the roof adorned by small stalactites. Here a party had rather a disagreeable adventure a few days previously. Having arrived at the spring, and their candles being nearly burnt out, they concluded to return to the outside world, and accordingly took the right course, as they supposed. After proceeding some time, they all at once found themselves at the spring again. Somewhat alarmed, they con-

sulted together, and again started for the entrance; but, after a time, returned to the same spot, and again endeavoured to find their way out, but with the same success. Now thoroughly alarmed, their lights almost out, and escape appearing almost impossible, they once more renewed their efforts—this time with success; but though the cave was entered several times subsequently by parties of explorers, some of the lost ones could not be induced to enter it again.

We explored the main passage of the cave to the distance of over a mile, without seeing any indication of its termination; and, after satisfying our curiosity, returned to the light of day once more. Before entering the cave, each man broke an armful of twigs, which were laid on the ground as we advanced, their broken ends all pointing back, in order to find our way out again. In one of the largest apartments the company seated themselves, and sang the hymn—

"For the strength of the hills we bless thee,
Our God, our fathers' God."

The Indians have a tradition that, many generations ago, two squaws of their tribe wandered into the cave, and were not heard of for several months. At the expiration of that time, they came forth again, clothed in garments made of buckskins, beautifully made and highly embroidered and ornamented. They reported that when they went into the cave they proceeded until they came to an open country, like that above ground, having streams, hills, trees, game, &c., when they were discovered and taken by people, white, like the Mormons, and clothed comfortably, and that after a time they succeeded in making their escape. This all the Indians firmly believe, and none of them will go in, being afraid of these underground inhabitants.

We found where small fires had been

kindled within the cave at convenient distances apart, apparently for the purpose of exploration; but it must have been long since, as some of the sticks left upon the

ground, though preserving their form, at the slightest touch mouldered into dust.

J. H. M.

PASSING EVENTS.

GENERAL.—The English Parliament re-assembled on the evening of the 17th, when the House of Commons proceeded to business. Sir Charles Napier called attention to the state of the navy, and hoped no expense would be spared in placing it upon an equality with France, which of late years had gone considerably ahead. Mr. Lindsay urged the policy of coming to an understanding with France for the mutual reduction of their navies. This is not likely to take place; for, in spite of diplomatic assurances and pretended disarmments, Napoleon persistently pursues the policy of increasing the naval power of France, which, of course, necessitates a keeping up of the naval power of England. The French Minister of Marine has published a circular, authorising young men residing on the sea coast to contract voluntary engagements to serve in the navy for seven years; and he has reduced the height required for admission. Great activity is observed in the port of Toulon and likewise at Marseilles. The war spirit in France against England has again subsided, and free trade is making headway. The Minister of War has commissioned the chief of the staff of the *corps d'armes* under Marshal Canrobert to inspect the fort of Bausses, on the frontiers of Switzerland. Napoleon has approved the model of a gun-boat, to be propelled with hot air as a substitute for steam; and it is thought that this invention of hot air as a motive power may effect another revolution in navigation. According to advices from Sicily, the revolutionary movement is increasing in the country, which is full of armed men. The Royal Intendant Celeste has made common cause with the revolutionists. The 14th and 16th Regiments are being despatched from Naples to Sicily. Artillery and other troops have been sent to the citadel of Messina. A popular demonstration has taken place at Aversa in favour of Victor Emmanuel, in consequence of which the town has been declared in a state of siege. Arrests have been made at Naples. The *Gazette de Milan* of the 12th says—"We have received news from Sicily of a later date than that already published by us. Not only is the revolution sustained, but it daily becomes stronger and more general. After the obstinate and bloody combats of which we have spoken, the insurgents withdrew from the principal cities, and concentrated themselves in the interior. There are from 9,000 to 10,000 combatants, all well armed and provided with munitions of war. They have cut off the water supply from the city, and the dearth of water has already been much felt. Every night they attack the royal troops besieged in the city, in order to keep them in continual alarm and to fatigue them. All communication with the interior of the island is interrupted. We have no precise accounts of the result of the movement in Abruzzo and Calabria. All the south of the island is in insurrection. It is believed, or at least it is hoped, that the north will not be long in following the example. In spite of the great agitation which reigns at Naples, the Government constantly sends troops into Sicily. A Neapolitan fleet cruises before the coasts to prevent any disembarkation." The departures of imperial couriers from Marseilles for Constantinople, bearing despatches, and their returns thence, have been incessant. The capital of Turkey has recently been disturbed by religious persecutions of Christians. It is said that the state of Turkey and of Naples commands the attention of Napoleon, and that the prospect of the dismemberment of Turkey is being confirmed daily, while it has been thought not improbable to see before long a Bonaparte rule in Naples. In Switzerland, the agitation upon the question of Savoy is increasing. The annexation of Savoy and Nice to France has been decided in those places by universal suffrage, and almost unanimously. In Hungary great anti-Austrian demonstrations have taken place. A grand procession followed the funeral of the student who died from a wound received at the demonstration of the 13th of March. The procession was opened by 300 students, colleagues of the deceased, all in their national costume; and the whole mass of people who took part in the ceremony is estimated at from fifty to sixty thousand. The affair is looked upon with a national meaning. Austria, especially, in her tampering with the national religions of Hungary, seems to be madly courting the vengeance of an outraged people. A great political movement is reported to have begun in Germany, not only for constitutional freedom, but also for the unity of Germany as one nation under one sovereign. A letter from Bonn says—"For some time past the English

public has had its attention turned entirely towards Italy; while, nearer home, a movement is taking place which very shortly will shake European society to its basis;" and the writer adds—"If Prussia does not quickly and energetically exert herself, Louis Napoleon will soon take a lead in German affairs." He that holds the destiny of the nations in His hand is evidently moving the world to the accomplishment of His Divine purposes, and people are everywhere rising to struggle for political and religious liberty.

AMERICAN.—The American passing events of this week are of a too local a nature to interest our readers, except that the House of Representatives at Washington has (according to report) passed the bill for the suppression of polygamy in Utah. Doubtless future American passing events will show to all how vain it is for mortals to measure arms with God or attempt to stop His purposes.

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 31, 1860.

CONFERENCE.	AGENT.	AMOUNT.	MISSION.	AGENT.	AMOUNT.
Belfast	Thomas Crawley.	£71 19 7½	Brought forward.....		£649 10 4½
Dublin	John K. Grist ...	54 9 9½	San Francisco.....	G. Q. Cannon ...	105 5 6½
Dundee.....	Charles Turner .	17 17 1	Cape of Good Hope ...	G. Knucks	12 17 0½
Cheltenham.....	H. A. Shaw	7 8 1½	F. Merryweather		1 1 0
MISSION.			Isaac Whiteley		1 0 4
Australian	Thomas Ford ...	306 1 3½	J. W. McLellan		0 17 9
Swiss and Italian	Jabez Woodard ..	191 19 6	Frederick Mackay		0 5 2
Carried forward.....			(Errors excepted.)		£770 17 4

MEMORABILIA.

HOW TO EXTRACT TIGHT STOPPERS.—When a glass stopper is tight, pass a strip of woollen cloth round the neck of the vessel, and see-saw it backwards and forwards, when the friction will by heat expand the neck, and thus loosen the stopper. A tight screw may be drawn from a metal socket by surrounding the latter with a cloth dipped in boiling water.

ANTIQUITY OF THE COMPASS.—A somewhat similar instrument to the mariner's compass is described under the name of the "Marinette," or mariner's stone, in a political poem entitled "La Bible," written by Guyot de Provence, in the year 1190. It is also mentioned by Jacobus of Vitry, Bishop of Ptolemais, in his description of Palestine, between the years 1204 and 1215.

ASSASSINS.—The Assassins were a secret band of religious and political revolutionists that arose about the year 1090, who, headed by Hassan ben Sabab as their Sheikh, founded an independent state in the north of Persia, and afterwards spread into Syria, spreading terror all around by their secret assaults and slaughters. Hence the term "assassin" came into general use to signify any secret murderer.

ACADEMY.—This term originated from Academia, a garden in the Ceramicus, a suburb of the city of Athens, so named from its original proprietor, Académus, who kept a gymnastic school. The garden afterwards becoming the property of Cimon, the son of Miltiades, he adorned it with groves, fountains, and statues, and at length bequeathed it to the public. Socrates and his disciples frequented it, and Plato afterwards established his celebrated school there, whose followers were called "Academics."

"ICH DIEN."—When the King of Bohemia was slain at the battle of Cressy, in 1346, a plume of three ostrich feathers was found on his helmet, having the words "Ich dien" (signifying, *I serve*), inscribed beneath them. Edward the Black Prince, (who won the battle,) son of Edward the Third, (who commanded the English forces,) regarding these words as a just tribute of respect to his father, adopted the plume and motto as his crest, which has ever since been borne by all the heirs to the British crown.